

The Brooklyn Jewish Center Review

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IRWIN EDMAN and
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By LESTER LYONS

MAY

1942



SERVING OUR COUNTRY

BROOKLYN JEWISH CENTER HONOR ROLL

The following is an additional list of Center members, sons and grandsons of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press. Center members are urged to send us the names of their children now in service, or about to be inducted, for publication in later issues of the *Review*.

Berkowitz, Sidney
Denmark, Herbert
Faber, Herman
Feldman, Abraham
Gabriel, Herbert
Goldberg, Dr. Saul, Lieut.
Halperin, David,
Lieut., Jr. Grade
Halperin, Emanuel
Horwitz, George
Katz, Irwin
Korchin, Dr. Leo,
1st Lieut.

Leshaw, Stanley S.
Miller, Paul
Rosenberg, Harold
Rosenblum, Monroe
Rothman, Mitchell
Saffer, Joseph M.
Shapiro, Dr. Mortimer,
1st Lieut.
Stark, Leonard
Stoloff, Bernard J.
Super, Fred
Tanenbaum, Jack H.
Wender, Jerry

BROOKLYN JEWISH CENTER REVIEW

Vol. XXIII

MAY, 1942 — SIVAN, 5702

No. 37

A CHALLENGE TO FREE MEN

IN these soul-trying times our thoughts are necessarily riveted on the global battlefronts—the plains of Russia, the jungles of Burma, the gates of India and Australia, the sealandes in the Atlantic, the vast, myriad-islanded South Pacific.

There are other battlefronts which are also seething with activity. These, however, are not spectacular. Only in fits and spurts they arrest our attention. On these occasions, though, they excite our admiration and command our confidence. Silently, secretly, but most thoroughly, the groundwork is being laid there for an eventual mighty attack against the aggressor. These fronts are the occupied territories in Europe.

An upsurge of rebellion is sweeping the conquered European countries. The free man who is now a slave is rebelling against his master. The captive refuses to collaborate with his conqueror. The crushed victim resists his servitude.

This rebellion is daily waxing stronger and spreading wider. It is still, however, but a mild eruption. Only fragments of lava are being cast up. Only faint odors of sulphurous gases are being emitted. The activity, mild though it is at present, is that of a dormant volcano. The energy is accumulating slowly but is maturing surely. Soon it will break out with intense violence, destroying everything in its path. There will be terrific explosions—mighty detonations which will destroy every vestige of Nazi life. In its wake of desolation and ruin no Nazi vegetation will ever find root again.

What braces and nerves the Belgian, the Serbian, the Dutch, the French saboteur? Is it not sheer madness to sabotage? Does not open resistance entail sure death? What gives the saboteur his furious zeal? What makes him endure the awful agony of waiting for the inevitable brutal vengeance?

These are his bulwarks—these are his irresistible and all-impelling, all-sacrificing forces: the inextinguishable moral sense; the eternal instinct of the human soul for justice; the ethical individuality which seeks an asylum from evil. In brief, the desire that the life of truly human beings in its highest and finest sense may be lived.

What function does the saboteur perform? What office does he execute? Though there may be no escape for the saboteur himself, yet his service is enduring. The dying man's humble prayer for life is not without effect. The cry of anguish in the darkness of the night does not remain unheard. Does the burnt offering perform a function? Should not the helpless prey invoke his right? The protest of the victim will not be dishonored. It will find an echo in the heart of free humanity. *Mene, Mene, Tekel.*

Upharsim—the words which terrified and doomed the ruthless conqueror were written by an armless hand on the monarch's wall.

What a message, what a challenge, what an inspiration, to us free men are these acts of the conquered! With what tranquility of mind and serenity of spirit do these victims give up their lives that others may live. By comparison, what are our contributions to the cause of freedom and justice?

Taxes, requests for war bond purchases, appeals for charitable contributions—how grateful we ought to be for our opportunities and ability to give of our substance to insure the security of humanity. How happy we ought to be to indicate that the spirit of freedom dominates us by giving liberally to every worthwhile cause.

Only the completely unspiritual man can live content without participating to the utmost of his resources in the noble work which is ahead of us.

—LOUIS J. GRIBETZ

THE EMERGENCY ZIONIST CONFERENCE

FOR a number of years the Zionists of America looked forward to the convening of a Zionist Congress in this country. There were many valid reasons why this hope could not be realized in normal times. The nearest approach to an American held Congress, however, was the extraordinary conference of Zionists held recently in New York. What gave it the semblance of an international gathering was the presence of so many World Zionist figures, and the participation in it of the representatives of all parties and groups that make up the World Zionist Organization.

The conference was limited in its scope in that, unlike a Zionist Congress, it was unable to adopt resolutions that would give direction to the movement, or adopt new policies to guide its future course of action. This did not prevent the various speakers participating in the "general debate" from discussing Zionist problems and

ideologies, and of criticizing the present leadership of the movement. Dr. Weizmann, whose presence dominated the gathering, was superb in his defense of the leadership, and moving in his recital of the difficulties he had encountered and in his complaint of the scant support the movement had received from the Jewish people. He touchingly expressed the hope that the next leader will have an easier task than he had.

The unanimous adoption of the eight-point declaration was the highlight of the conference. It stated that "the new world order that will follow victory cannot be established on foundations of peace, justice and equality unless the problem of Jewish homelessness is finally solved." It demanded "that the gates of Palestine be opened; that the Jewish Agency be vested with control of immigration into Palestine and with the necessary authority for upbuilding the country,

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

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including the development of its unoccupied and uncultivated lands; and that Palestine be established as a Jewish Commonwealth integrated in the structure of the new democratic world. Then, and only then, will the age-old wrong to the Jewish people be righted."

One left the conference with the strong impression that America was destined to play an ever-increasing role in the realization of Zionist aims and aspirations. Let us hope that the Zionists of America will be equal to the great responsibilities that will be theirs in the years to come. —J. G.

THE "PROTOCOLS" BURIED ONCE MORE

A SCHOLARLY investigation of the authenticity of the "Protocols of Zion," which has been made by the noted historian, Dr. John Shelton Curtiss, discloses that these documents are forgeries which plagiarized earlier French and Russian writings. The conclusions of Dr. Curtiss have been approved by thirteen leading historians in this country, who "accept and endorse his findings as completely destructive of the historicity of the Protocols and as establishing beyond doubt that they are rank and pernicious forgeries."

In a foreword to the report, which is published by the Columbia University Press, the historians remark that Dr. Curtiss' work represents a careful and objective investigation into the history and credibility of the notorious document. The Protocols, which purport to be the secret plans of Jewish leaders to enslave the world, have been used to stimulate and justify anti-Semitic movements all over the world. The application of rigorous historical methods reveals definitely and finally that the Protocols emanated from anti-Jewish sources and are wholly spurious and without validity.

A check for \$30,000 has been presented by the Jewish War Veterans of the United States to the United States Government for the purchase of a pursuit plane. This gift is the first in a series of six to be presented by the organization to the Government.

Editorial Board of the Review
Louis J. Gribetz, *Chairman*. Joseph Goldberg, Joseph Kaye, Dr. Israel H. Levinthal, Lester Lyons, William I. Siegel

JUST BETWEEN OURSELVES—

An Intimate Chat Between Rabbi and Reader

"ביתנו לבן עצמנו"

AS I write these lines I am still under the spell of delight and fascination that came upon me as I sat among the thousand guests who gathered last Sunday evening, at the Commodore Hotel to honor Professor Mordecai M. Kaplan, on his sixtieth birthday. Here were men and women of all shades of opinion, professionals and laymen, representing practically every important and vital movement in Jewish life, all united to offer tribute to a scholar and educator, a thinker and philosopher, who for a generation has moulded the lives and thoughts of hundreds who today are themselves leaders in Jewish life.

That testimonial inspired us with new hope for the future of Jewish life in America. For what was it that brought this large assemblage together? It came to honor learning and Jewish scholarship. Professor Kaplan was not just a worker, a doer, but a man who thought and who inspired others to think.

And they came to honor the sincerity of his thoughts. There were many in the audience who disagreed with some of Professor Kaplan's teachings, but every one was ready to pay homage to the genuineness of his idealism, to the purity of his motives and to the sincerity of his thinking.

And they came for yet another reason. Here was a man who forced us to think about the Jewish spiritual problem, about the future of the Jewish spiritual heritage in America. We have many—individuals and organizations—who give thought to anti-Semitism and to the safety of the Jew in this country. But what about the future and safety of *Judaism* in America? No man in American Jewish life, it must be confessed, has given so much constructive thought to this problem as Professor Kaplan. And he has forced others to think about this problem. It matters not if we agree or disagree with many of his views. The important thing to consider is that he has roused the Jew—whether orthodox, conservative or reform—from his complacency.

There has developed a "hush, hush" policy with regard to the future of our spiritual heritage. There is a tendency even on the part of good Jews to let things drift, wishfully thinking that if you will let matters alone, everything will right itself in the end. It was Professor Kaplan, more than anyone else, who saw the fallacy of such a policy for our religious life. He realized that unless we did something, and did it speedily, to revitalize and reconstruct the shattered structure of Jewish life, the little that we had here of Jewish life might soon disappear.

We, of the Center, should feel a special closeness to Professor Kaplan, because he is the father of the Center movement; he was the first to evolve the idea of a Jewish Center as an instrument to revitalize Jewish religious life in America. Our own institution was founded immediately after his own experiment in establishing the first New York Jewish Center.

The Brooklyn Jewish Center has done much to infuse new strength into the Jewish life of our community. But this birthday anniversary of Dr. Kaplan ought to make us conscious anew of the real purpose of the Center movement. We must begin to give serious thought to the problems that face our religion in these days and in this land. We must begin to think more, to discuss more, to plan more about the Jewish way of life, Jewish beliefs and practices, Jewish ideals and aspirations. We may or may not accept Dr. Kaplan's remedies; we must, however, if we want Judaism to live, accept his analysis that all is not well in our religious life, and that we must find a cure that will bring healing and strength to our failing Jewish life.

For this challenge that his teachings force upon us we are grateful to him, and wish him many, many more years of consecrated and blessed service.

Israel H. Levinthal

FREEDOM EVEN FOR ANTI-SEMITIC LIBELS

By WILLIAM I. SIEGEL

THE Law, both as a set of abstract rules regulating the conduct of men, and as a fact in actual litigation, rarely holds interest for the general public. In most matters the laity is apt to think of litigants in the terms of Shakespeare's exclamation, "A plague upon both your houses," and to concern itself not at all with the fact that the decided cases, although they apply immediately only to the persons concerned in the action, are nevertheless precedents which affect and control the entire social body. There is, however, one branch of the law which, particularly today, should be of absorbing interest to the people of this state, and more particularly to the members of any minority group residing within the state. We refer to the law — both criminal and civil — controlling libelous publications. We propose in this article to discuss this branch of jurisprudence with, of course, the minimum of technical legalisms and, it is hoped, the maximum of general application.

The law of libel has two branches. One, dealt with by the Civil Courts, is concerned with the consequences which flow from a defamatory statement made by one person concerning another. The criminal law, on the other hand, determines the public consequences which result in the case of a libelous publication. It may be considered to have a direct relationship to the peace and well-being of the entire community. Recent cases have given point and application to both these aspects of the law of libel in so far as the State of New York is concerned.

Martin L. Sweeney is a Congressman from the State of Ohio. His district embraces the city of Cleveland which has a rather considerable and influential Jewish community. In recent months there was a vacancy on the bench of the United States District Court in the District of Ohio. Among the men mentioned as candidates for appointment to this office of Federal Judge was Emerich Burt Freed, the United States District Attorney in Cleveland. Naturally, the appointment of a Federal Judge is a matter of public interest, and there was comment in various newspapers belonging to the United Feature Syn-

dicate, Inc. One of these newspapers, the *Schenectady Union Star*, published an article which contained the following language:

"A hot behind-the-scenes fight is raging in Democratic Congressional ranks over the effort of Father Coughlin to prevent the appointment of a Jewish judge in Cleveland.

"The proposed appointee is Emerich Burt Freed, United States District Attorney in Cleveland and former law partner of Senator Bulkley, who is on the verge of being elevated to the United States District Court.

"This has aroused the violent opposition of Representative Martin L. Sweeney, Democrat, of Cleveland, known as the chief Congressional spokesman of Father Coughlin.

"Basis of the Sweeney-Coughlin opposition is the fact that Freed is a Jew, and one not born in the United States. Born in Hungary in 1897, Freed was brought to the United States at the age of 13 and was naturalized 10 years later.

"Irate, Representative Sweeney is endeavoring to call a caucus of Ohio Representatives December 28 to protest his appointment."

It is obvious that the net effect of this publication was to label Congressman Sweeney as an anti-Semite. He thereupon began actions in a number of states for libel, charging that he had been injured in his good name, in the conduct of his official duties as a Congressman, in his practice as a lawyer and generally in his community, by reason of the imputation of anti-Semitism. Among these actions was one in the Federal District Court sitting in the State of New York. (The federal court was a proper court by reason of the diversity of citizenship of the plaintiff and defendant). The District Court dismissed the complaint, in effect saying that it is not libelous, as a matter of law, in the State of New York to charge in writing of a man that he is an anti-Semite.

Congressman Sweeney appealed to the Circuit Court of Appeals, and that

court by a divided opinion, two judges to one, reversed the lower court, and reinstated the complaint. The legal effect of the reversal is a holding that it is, as a matter of law, in the State of New York libelous thus to publish a charge of anti-Semitism (unless the defendant can show truth as a justification.)

It is interesting to analyze the majority and the minority opinions in the decision, and to draw from both certain broad principles. The two judges constituting the majority felt it to be the law that any charge of anti-Semitism made against a public official, if false, might cause right-thinking people to consider him unworthy of public confidence and trust, and that for this reason the statement is in itself libelous. They also gave weight to the time and place of publication. The language in which this latter thought was couched deserves the respect of all liberal people. We quote it: "This plaintiff by being accused of trying to deprive a man of an appointment to public office because, presumably both in race and religion, he was Jewish would, intolerance being what it is, no doubt find approval and increased respect in some quarters; and in others, where only the hit bird flutters, there would be indifference; but in a country still dedicated to religious and racial freedom decent, liberty-loving people still are present in great numbers and still are greatly offended by narrow-minded injustice of the bigots who see individuals only en masse and condemn them merely because their ancestors were of a certain race or they themselves are of a certain religion."

The court disposed of the contention that such publication was privileged as an exercise of freedom of speech by this pronouncement: "freedom of speech is, as it always has been, freedom to tell the truth and comment fairly upon the facts and not a license to spread damaging falsehoods in the guise of news gathering and its dissemination."

At first reading, and at tenth reading even, the majority opinion will

bring great comfort to men who believe in decent relations among various groups in our community. Even if it be admitted that there are necessarily fundamental dissimilarities among these groups, the decision by making a charge of anti-Semitism actionable as libel in substance and in fact condemns anti-Semitism itself, and by broad implications asserts that anti-Semitism is worthy of "scorn and contempt of the right-thinking in appreciable numbers." Coming from this high source as the expression of a philosophy of life, it is more than gratifying. The writer regrets that his own personal gratification must be tempered and diminished by a belief (which he shares with the dissenting judge) that the practical, social effects of this decision are in the main more harmful than helpful both to the community in general and to any minority group within it.

To justify this apparent paradox we now consider the dissenting opinion. It was written by Circuit Court Judge Clarke. The learned judge based his dissent upon two grounds. The first, which we need not elaborate upon in this non-technical discussion, is based upon his belief that the decision of the majority is contrary to the established law in the State of New York. He proceeds from this premise, moreover, to discuss the social implications of the decision. He finds that such a holding would relate not only to a charge of anti-Semitism, but in the main to any charge involving an antipathy towards any particular group, provided it were large enough. That is, to write of a man, for instance, that he was pro or anti the Democratic Party, or pro or anti any members of any race or creed, would, or, at least, might be considered a libelous statement. In view of the diversity of interests which make up the general life of this country, such a holding, if finally it were the law, would involve the courts in a mass of litigation in itself unhealthy, and in the end would compel the courts to assume the duty of deciding the propriety and legality of opinions which in the last analysis should be a matter of public debate and changeable conviction rather than set, determined and unalterable.

There is, however, another ground which makes the majority decision even more fundamentally disturbing. The publication in the defendant newspaper of the charge that Congressman Sweeney is an anti-Semite

brought to the fore, in so far as its readers were concerned, the entire question of anti-Semitism. It also made available for discussion the fitness of a given public official to hold public office. In a word, it created an issue and stimulated both thought and discussion on that issue. It is an ancient maxim, that out of the clash of opinions cometh truth. In the long run no philosophy of life or government can retain its hold upon the obedience or allegiance of a people unless it contains within itself the truth which gives it strength to persist and the strength which makes it truth for its believers. To shut off such discussion and debate is in effect to force underground the elements of error, which, being thus underground, generate the poisons of hatred that in themselves corrode and eat away the fabric of society. If every newspaper in its comment upon public affairs and public men must be subjected to the fear of a libel suit, then in the long run newspapers will cease to publish controversial matters which under this law may give rise to libel suits. Newspapers will publish only those innocuous and colorless matters upon which all people agree. But, of course, all people never agree upon vital matters. In the end, therefore, anti-Semites, or anti this, that or the other, will be in a position where they can carry on their work and disseminate their propaganda and spread their hatreds without the fear of effective public discussion on the wide scale which only newspaper publicity can give.

We believe it to be a fair criticism, therefore, of this decision that minority groups, and derivatively, the entire community must choose, if choice it has, between the complimentary allusions of the majority opinion, and the long lasting and fundamental public-common sense of the minority opinion. It is interesting to know that this decision was appealed by the defendant newspaper to the Supreme Court of the United States. Only eight judges of the Supreme Court took part in the decision. They split four to four for affirmance and reversal; and under the rules of the Supreme Court there was therefore an automatic affirmance of the Circuit Court majority decision. However, there is now before the Supreme Court a petition for a rehearing. It is the writer's hope that this petition will be granted. Such a status of the law is unhealthy, and there should be a clear-cut expression by the Supreme Court of

some majority opinion one way or the other. We believe that it would be the part of statesmanship on the part of the Court to accept the minority decision in the court below.

It is, of course, of great importance that the personal rights of any individual shall not be harmed by an untruthful libelous statement. When such a damage is multiplied many-fold so as to affect the interests of an entire community, then great considerations of public policy enter into the determination of the problem raised by such a publication. In 1937, the question came under consideration by our criminal courts here in New York State. One Robert Edward Edmondson, a well known anti-Semite, was indicted in New York County for criminal libel on the charge that he had written and published pamphlets which libelled "all persons of the Jewish religion."

Thereafter a motion was made to dismiss the indictment on the ground that it charged no crime. It should be borne in mind that as a matter of legal procedure such a motion contains an admission for the purpose of the motion that the facts are true. In effect, what the defendant says is that "granted everything I said was true, it still is no violation of the criminal law." Moreover, in this instance, it is interesting to know that the motion was initiated by the American Jewish Committee, the American Jewish Congress, the American Civil Liberties Union, and various other similar organizations which filed briefs as *amicus curiae* (friends of the court.) All of these organizations denounced the act of the defendant in publishing the material, but stated that a sound public policy involving the right of freedom of speech, a free press and religious liberty made it desirable that the court in the furtherance of justice dismiss the indictment. General Sessions Judge Wallace wrote the opinion. He based his decision (which dismissed the indictment) on two grounds. After examining the law of England (from which our own law stems) and the law of New York State, he came to the conclusion that there can be no such thing as a criminal libel against a group or community, unless some individual member thereof is also libelled either directly or by clear implication. The examination of the basic law by the learned judge is, in the opinion of this writer, an accurate one,

Continued on page 23

AFTER the outbreak of the war, coffee, which up to that time was no more than a mirage in German foodshops, disappeared completely. But in the fall of 1940, when the English bombers disturbed the nightly sleep of the Berliners much too often and much too thoroughly, the Nazis, anxious to strengthen the flagging public spirit, suddenly remembered that there were still great quantities of coffee in the warehouses.

Thus one beautiful day, big placards informed the delighted public that everyone was authorized to draw 75 grams of the rare beans on his foodcard. And miracle of miracles, there was no exception made for Jews.

A friend of mine, a former Jewish attorney, was from the first suspicious of this Nazi generosity. He warned his wife not to apply for the coffee, but it was too late; she had already given the proper stub to the grocer, and he, glad to be able to deal with his Jewish customers without risk, complied with the edict.

A few days later there appeared new placards containing detailed regulations concerning the Coffee Law—and behold! the Jews were forbidden the right to drink Nazi coffee. My friend went immediately to his grocer and withdrew his application.

Nevertheless, some weeks later he received a questionnaire from the police asking him why he had attempted to withdraw foodstuffs to which he was not entitled. It was easy for him, as a lawyer, to explain his innocence. But alas, no more than two weeks went by and his wife was summoned to appear before the police. To spare his wife the inquisition he went instead.

At the station house he was informed by a youthful official that he was required to pay a fine of 25 Reichsmark because of his attempts to surreptitiously obtain coffee reserved only for non-Jews. In vain my friend referred to his explanations in the questionnaire. They were not at hand, he was informed; and besides, the young official had neither the time nor the inclination to consider them. In fact, it would be better for my friend to pay the fine, otherwise the case would be sent to the higher courts, where he could not hope to win.

Realizing what he was up against, the lawyer decided to pay the fine. This seemed to take a great deal off the official's mind. He produced a prepared statement which he asked the lawyer to sign. After reading it over, my friend refused, for it read

The Dramatic and Grimly Amusing Recollections of a German-Jewish Lawyer

NOTES OF A REFUGEE

By DR. ERNST WARSCHAUER

something like this: "I, Mr. —, admit having broken the law regarding"—here followed a description of the crime—"and herewith pay the sum of 25 Rm. as a fine to avoid judicial prosecution."

"It is impossible for me, especially as a lawyer, to make a false admission," protested the victim.

The official grew angry. "Just remember that you are no longer a lawyer in this country!" he shouted.

"I am still a lawyer," quietly replied my friend, "although I have been deprived of my right to practise."

"The man is right!"

My friend was surprised at this interruption by an elderly official who sat at the next desk. "Let me have a word with him." Then addressing my friend, he continued: "This protocol will be filed and will never see the light of day again. It will really be quite harmless to you. Sign it."

"Maybe," answered the accused, "but this is a matter of principle with me."

"Well," said the elderly man, "I am going to make you a fair proposal. You may alter the contents of the protocol in whatever way you like, so long as you will sign it and pay the 25 Rm."

Taking a pen, my friend cancelled the objectionable words, and instead wrote: "I deny having broken the law . . ." etc., and at the end added: "nevertheless I voluntarily pay 25 Rm."

He signed the statement and paid the fine, which the official accepted without blushing.

* * *

At the end of the day a lawyer has many letters and documents to sign. Therefore a very busy man sometimes does not read every letter through, but depends on the reliability of his secretaries. In Nazi Germany such confidence is sometimes dangerous, as was proved by the following incident.

Legal remedies against any measures of the Gestapo, the omnipotent secret police in Germany, do not exist. The decisions of the Gestapo are beyond any legal control. One may

file a petition with the Gestapo explaining the circumstances of the case in order to obtain some relief, but there is no guarantee that they even read it.

In October, 1938, a prominent Jewish lawyer filed such a petition with the Gestapo for a client. A few days later he received an order to personally appear at the Gestapo headquarters. Thinking he was called to discuss his client's case, he answered a summons which otherwise would have frightened him. One of the Gestapo men asked him whether he read all his letters and documents before signing them. My friend answered that if he was very busy he sometimes signed letters without reading them, relying on his staff to have correctly transcribed their shorthand notes. The official then handed him the petition which he had sent a few days before. The lawyer was horrified to see that it was addressed to the "Gemeine Staatspolizei," which means "Infamous State Police," instead of "Geheime Staatspolizei," "Secret State Police."

It was a typographical error based perhaps on what the psychoanalyst calls a Freudian slip. Fearfully, my friend tried to explain: "If you think it possible I should write such a thing deliberately you ought to throw me into a lunatic asylum. If you send for the original shorthand notes you will see that I dictated the correct salutation."

He was kept at the Gestapo headquarters until not only the notes but the stenographer, a married Jewish woman, were brought. Realizing what she had done, the stenographer exonerated her employer and said she had made a mistake in transcribing the notes. Both were now dismissed, but were commanded to appear at a certain hour a few days later for the final decision of the Gestapo. When they came this was the decision they heard pronounced: both were to come back on the morning of the first of November, each with a small suitcase

containing necessary clothing; he was sent to a concentration camp, she to prison.

His friends, many of them Gentiles, were horrified when they heard the news and tried to help them. One of them, a woman client to whom he had been of considerable service, and who was the daughter of a high official, managed to get them a rehearing. After keeping them standing at the headquarters for four hours an officer appeared and said: "Get out of this country by the first of February or else . . ."

This was easier said than done. Nearly all the doors of the world were closed to immigration. Again this excellent Christian woman came to his assistance. She went to Switzerland and got in touch with an American friend, who obtained a permit for the two Jews to enter Palestine. This permit reached them two days before their time was up.

The fatal typographical error turned out to be a stroke of good luck. Had it not hastened their exile, the order to leave would have come anyway, and at a time when it would have been still more difficult to find a place of refuge. And no one could have intervened. * * *

Marianne and Heinz are cousins and were in love with each other. Heinz was studying lithography at an art school in Berlin and Marianne was studying chemistry and hoping to specialize in biological chemistry. Both had just about finished their courses when the Hitler regime put an end to all their hopes.

They decided to try to emigrate. After much effort Marianne found an opening abroad. It is true, it was very far abroad, in Java. She was offered a position as a plant biologist with the Javanese government. Before the girl left Germany, she and Heinz decided to break their engagement so that each would be free in case they never met again.

About a year after her departure, through the help of a brother who had emigrated to Colombia, the young man was assured a position as a lithographer in Bogota. The lovers' separation had not weakened their love. Before embarking for South America Heinz telephoned to Marianne in Java — the tolls were shared equally — and they both pledged themselves to each other again.

After arriving in Bogota Heinz set to work to bring about their reunion;

either he would join her in Java, or she would come to him in Bogota. It proved impossible for Heinz to obtain a permit to enter Java and to work there. Therefore Marianne had to go to Bogota. There was only one way for her to obtain a visa for Colombia, and that was as a legally married wife. But how can one marry if the man lives in Bogota and the girl in Java? Love, however, is inventive and lawyers excel in good ideas, especially if they receive nice fees. The lawyer in Bogota whom the young man consulted suggested a marriage by proxy.

A substitute was obtained, and Heinz cabled him the matrimonial responses demanded by Colombian law. These were spoken by the proxy at the registrar's office in Java.

A whole year passed before Marianne got the Colombian visa and could start for Colombia. Various unforeseen difficulties had arisen and had to be overcome, but love, which had removed greater obstacles, succeeded in eliminating these comparatively minor ones. Today, they are not only legally, but actually married in Colombia.

* * *

Nazis are not even respectors of the dead, and their hatred of the Jew, Felix Mendelssohn, followed him even to the grave.

Mendelssohn had been the conductor of the famous Gewandhaus Orchestra in Leipzig for many years. In tribute to his genius, the ancestors of the present-day Germans had erected a monument to him in front of the Gewandhaus, where it remained until 1936. At that time, it became unthinkable to the Nazis that a statue of a Jew should occupy such a place of prominence. A struggle began between the Mendelssohn defenders and those who desired destruction of the statue. As was the case in all such matters, the Nazis were victorious.

Among Mendelssohn's many defenders was the Lord-Mayor of Leipzig, a political economist famous all over Germany. So disgusted was he at this shameful act that he resigned his post and retired to private life.

This occurrence caused a sensation all over the world, especially in London. Sometime later a London orchestra came to Germany to play at the Gewandhaus. After a warm reception by the German authorities at Leipzig, the conductor deliberately asked to see the famous statue of Mendelssohn, much to the embarrassment of the Germans. When it was explained that the

statue was no more, the entire orchestra made a pilgrimage to the site of the monument and placed a wreath on it.

There is no better way in which the musicians could have expressed their complete disgust.

* * *

In a small German town near Berlin a Jewish philanthropist had just passed away. During his lifetime, he had been a wealthy and highly respected citizen. Among other things, he had built and endowed a beautiful public swimming pool. However, for the past several Hitler years, Jews had been forbidden the use of the pool, the donor included.

While this benefactor lay in his coffin, the Nazi officials were busy tacking up notices forbidding all "Aryans" in the town either to help with the digging of the grave or to participate in any way in the funeral and burial services. In other times the entire population would have turned out for such an occasion, but now there was not one of the townspeople who dared disobey the order.

Unfortunately, there were only two other Jewish families left, and neither of these had male members. A Jew, a farmworker, who lived nearby, willingly agreed to help, but he was refused permission by the Nazi officials. Because no one could be found to bury the dead man his son and the grandchildren dug the grave themselves. The beloved Jew was buried with only his family present.

After the funeral, when darkness had settled, the townsfolk, almost to a man, came to the stricken home to pay their respects to the family. In the darkness their courage had returned, and they offered the words of condolence which they had feared to express by daylight.

* * *

The surviving German Jews have been scattered all over the four corners of the world. Many of them never had heard of the spot where the ill Hitler wind was blowing them.

Very cruel though this may be, some incidents emerge out of this ocean of misery which to some extent are comforting. I remember the fate of the chief surgeon of the Dental Clinic of the Berlin Jewish Hospital, who in 1937 successfully performed a difficult operation on me.

Being engrossed in his work, this dentist had, like many of us, missed

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FOR the first time in its history, the American Academy of Arts and Letters has honored an American composer by electing him to its membership. The fact that this American composer is a Jew, and the greatest living composer of Jewish music in the serious forms, makes this election a matter of first importance to us. Ernst Bloch did not need this honor to confirm the imperial position he has enjoyed in the world of modern music for the past twenty years; but it is satisfying to know that honors continue to come his way.

Bloch's absorption with the Hebrew spirit influenced his music from the first. True, his early works did not possess Hebrew messages. But the discerning ear can recognize in music of the Symphony in C sharp or the *Poems d'automne* many Hebraic qualities: an elegiac Semitic sadness in the slow sections; a Chassidic mysticism; a passion and strength.

Not until ten years after the composition of his early symphony did Bloch openly acknowledge himself a Hebrew composer. "I am a Jew," he wrote triumphantly. "I aspire to write Jewish music not for the sake of self-advertisement but because it is the only way in which I can produce music of ability and significance — if I can do such a thing at all." Shortly thereafter he added: "It is not my purpose or my desire to attempt a 're-constitution' of Jewish music, or to base my work on melodies more or less authentic. I am not an archaeologist. I hold that it is of first importance to write good, genuine music. It is the Jewish soul that interests me, the complex glowing, agitated soul that I feel vibrating throughout the Bible . . . the freshness and naivete of the Patriarchs, the violence of the prophetic Books, the Jew's savage love of justice; the despair of the Ecclesiastes; the sorrow and the immensity of the Book of Job; the sensuality of the Song of Songs. All this is in us, all that is in me. It is all this that I endeavor to hear in myself, and to transcribe in my music: the sacred emotion of the race that slumbers far down in our soul."

Bloch's Hebrew period, which produced such world-famous works as the *Israel Symphony*, *Schelomo*, *Three Jewish Poems*, *Hebrew Quartet*, did not utilize ancient Hebrew melodies or modes. Rather, in modern musical language, it attempted to translate the soul of Israel. Something of the intoxication of the Psalms and the Song

of Songs, something of the despair and pain of a race in exile, something of the idealism which has kept a persecuted race alive through thousands of years can be found in Bloch's Hebrew music. This music seems to stem from our race; it is a part of us; it expresses things which we can find deep in our hearts. This music seems to have caught the spirit of the Old Testament. That is its greatest strength. And therein did it prove to be the crowning works of Bloch's maturity.

For a while, Bloch abandoned the writing of Hebrew music; but it cannot be said that Hebrew music abandoned him. Works like the Piano Quintet may not have been intended by its composer as an authentic racial document; yet I have always considered it one of the most intensely religious and spiritual works that Bloch has written. It is moving Hebrew poetry that we find spoken here, interpreting the high purposes and ideals of a race. It has strength and passion and an other-worldly sublimity; it remains one of the greatest works of our times.

But Bloch did not permanently abandon Hebrew music. His magnum opus in this direction was the eloquent *Sabbath Service*, a score built around the Sabbath morning prayers. Here is music filled with such poignancy, nobility, tenderness and humanity that, at its best, it must rank with the masterpieces of music of all time. In his dramatic pages, Bloch wrote with a vigor that is volcanic; the music pulses and throbs like a relentless heartbeat. In its lyrical pages, Bloch is pensive and introspective. Listen, for example, to the profound grandeur of "Hear, Oh Israel!" which sweeps like a relentless force, compelling awe and admiration. Listen to the simple and touching loveliness of "How Lovely Are Thy Tents, Oh Jacob"—listen to these moments and you are in contact with indestructible Hebraic art.

* * *

Ernst Bloch, the son of a Jewish clock merchant, was born in Geneva, Switzerland on July 24, 1880. The story goes that when he was a child he wrote upon a slip of paper the vow that he would devote his life to music.

A Great Jewish Composer Receives New Honors

HOMAGE TO ERNST BLOCH

By DAVID EWEN

He buried this paper under a mound of stones and burned it in a ritual fire. Fortunately, his parents would not stand in his way, and, in his fourteenth year, Ernst Bloch began an intensive study of composition and the violin. He completed his musical studies in Belgium and Germany, celebrating the completion of his studies with the composition of his first symphony.

His inability to gain a hearing for this symphony, coupled with the news of the financial duress of his family, brought him back to Geneva in 1904, where he took up the work of his father in his father's store. His days belonged to his many duties at the shop; but during the night time he could turn to music, and it was during these hours that he composed his first important work.

In 1909, Bloch completed his opera *Macbeth*, which, much to his amazement, was accepted by the Paris Opera Comique. The critics spoke in highest tones of praise concerning it; one of them was Romain Rolland, who became one of Bloch's staunchest supporters.

Early in 1916 — by this time the composer had abandoned his business activities to devote himself exclusively to music—Bloch came to America as a conductor for the dancer, Maud Allan. The bankruptcy of this venture left Bloch stranded in the United States. Fortunately, many prominent musicians combined their efforts to work for him. A series of important performances of his music followed (with the Boston Symphony, the Flonzaley Quartet, and the Friends of Music) which went a long way in establishing his reputation in this country.

In 1920, Bloch became director of the Cleveland Institute of Music. But he was never happy at this post, and he resigned it in 1925. Two years later his *America Symphony* won the \$3,000 award of the periodical *Musical America* for the best American musical work submitted in a competition. Since then, Bloch's star as a composer has been consistently rising until now there are few to doubt that he is one of the major creative voices of our times.

ZIONIST REMINISCENCES OF SIXTY YEARS AGO

By HARRY BLUESTONE

This article contains excerpts from "The Memoirs of Dr. Joseph I. Bluestone," written in Yiddish, and translated by his son, Harry Bluestone, Executive Director of the YM-YWHA of Buffalo and formerly on the staff of the Brooklyn Jewish Center. A summary and review of the memoirs by Hyman B. Grinstein may be found in Publications of the American Jewish Historical Society, No. 35.

It was from the ghetto on the lower East Side of New York City that the Hibat Zion movement began to germinate in 1882—sixty years ago. During the fifteen years of pre-Herzlian Zionism in America gargantuan efforts were made to awaken the masses to the renaissance of our people. The contribution of the sturdy pioneers of Zionism in America remains a fascinating chapter in the annals of Jewish life in this country. Viewed in their proper perspective the struggles and hardships endured by them physically and spiritually were enough to break the stoutest heart. Many of the vanguard have already moved on with eternal hope to eternal rest to become a source of inspiration to hosts of others now in the forefront.

One such pioneer was my father, Dr. Joseph Isaac Bluestone, who brought with him from his native Lithuania that love for Zion which animated such mighty men who formed in Eastern Europe the Bilu and Hovevei Zion movements and which sustained him during the half century in which he labored for the cause which to him was a holy one. Many interesting anecdotes of value punctuate his memoirs and scrapbooks and form a colorful backdrop for the modern scene. Read with me several of these. Let us go back to the 1880's for a few moments in an atmosphere devoid of radio, motion pictures, silent or otherwise, airplanes, automobiles, and electric street cars.

"The Jewish district," as my father records, "was located on the other side of the Bowery while the rich lived up in the Avenues. Eventually many lived as far north as Harlem. Far out in Brooklyn a Jewish community sprung up in Brownsville where inhabitants lived on farms with goats and fowl. Another community also

developed in Williamsburg. Jewish cemeteries were located in Brooklyn and Jamaica. When one person wanted to curse the other all he had to say was, 'You should be carried to Brooklyn.'

"The Brooklyn Bridge was already opened to traffic and tolls were exacted from pedestrians as well as from street car passengers. On the East Side, on Orchard Street, Ludlow and other streets, signs reading 'No Jews' became a relic of the past. Henry St., once an avenue of trees like East Broadway, now was devoid of them. There were no more lawns. Beautiful Rutgers Square and Rutgers Place exchanged their palaces for tenements. Our brethren, the Children of Israel, who were permitted to enter the building trades, now became builders. All these changes immigration brought about. Snowballs were no longer hurled at Jews in the ghetto, nor the derisive epithet "Solomon Isaac." The Jew was safe on the lower East Side except in the area bounded on the north by Madison Street. If he appeared below the boundary line he subjected himself to such treatment as would result in giving him a good view of the interior of Gouverneur Hospital . . ."

Two years after the first signs of germination, the details of which are not presented here, Hibat Zion nearly became extinct. Attempts were made to organize mass meetings; to awaken the masses to their responsibilities. But let my father continue the story. "In spite of our efforts to organize large meetings we could not obtain any synagogue for such a purpose. Many synagogue officials thought we were lunatics while others thought we were free-thinkers who denied the coming of the Messiah. The Beth Hamidrash Hagadol, in which several of our prominent members were interested, could not be obtained. Eventually I was successful in receiving permission to use the Mattei Levi House of Worship because the president himself was one of our members and could not refuse our request.

"At that time (1884) the one hundredth birthday of Sir Moses Montefiore was being celebrated. I utilized the occasion for propaganda purposes

but I had to do so very subtly. While speaking of the accomplishments of Sir Moses Montefiore for the benefit of Palestine I casually remarked that in Russia a society was organized to work along lines set down by the great English lord. These mass meetings resulted in increased membership. Attendance at meetings however remained negligible; few interested themselves in them.

"The death of Montefiore in 1885 again served as an opportunity to create propaganda for Palestine. Then we were successful in obtaining several synagogues. We had more than a sufficient number of speakers. Soon we had our hands full of mass meetings. On one occasion we went to see Dr. H. Pereira Mendes to extend an invitation to him to be one of our guest speakers. He was not at home. His housekeeper, a Gentile woman, asked the purpose of the visit. I explained that our organization wished to invite the doctor to attend a mass meeting. She appeared very much surprised. 'You know,' she said, somewhat puzzled at our ignorance, 'the doctor is a Hebrew and does not attend mass!'

"In 1885 a society known as 'Agudath Ovdei Adamah' was organized for the purpose of settling Jews on farms. The United States government offered large acreage free to anyone who wished to till the soil on land located in the west. I considered this to be a boon for our people. I realized that not all Jews ought to become peddlers, tailors, junk dealers; that they would do far better to become attached to Mother Earth and earn their bread by the sweat of their brow. Inasmuch as many teachers and directors of Talmud Torahs joined the movement I too became drawn into the work. At one of the meetings a motion was passed that the organization publish a propaganda leaflet. Because of lack of funds, however, this could not be done. The Hovevei Zion was also interested in a publication of its own but had no means of financing it. I volunteered my services and discussed the question of publication for both organizations with Mr. Sarasohn of the *Jewish Gazette*. He was willing to issue a supplement to his

newspaper if I would enroll one hundred new subscribers. I then spoke to Dr. Morris Wechsler, a Hungarian Jew, who had left the *Gazette* and now was editor of his own paper the *New Yorker Yiddische Zeitung*. When asked how much he wanted for a supplement, he quoted a price below that of Mr. Sarasohn and he was awarded the job. All was contingent upon our supplying copy. Thus it was that in 1886 there appeared a supplement consisting of two sheets, one titled *Hovev Zion*, edited by myself, and another *The Jewish Farmer*, edited by Mr. Buch, one of the teachers of our school.

"Publicity from this source was beneficial to both organizations. Several new Zionist groups were organized in different cities. All existing groups then formed a general council of Hovevei Zion societies of which I was chosen chairman. The general council was to effectuate unification of all constituent branches and act as a co-ordinating body. The 'Agudath Oydei Adamah' (Agricultural Society) much later organized a group of fifteen Jews to settle on government land located in Cotopaxi, Colorado. A Holy Scroll was given to this band of hardy pioneers at a farewell gathering held in Photographers Hall on Canal Street. The program was indeed impressive. I invited my friends, Dr. Moses Mintz and Dr. H. Pereira Mendes, to be guest speakers. When Mintz cried out, 'You are travelling to the Holy Land via Colorado. As soon as you become good farmers go to our homeland!' everyone exclaimed, 'Amen, Amen!' The venture, however, collapsed before it had a chance to express itself in action. The pioneers quarreled en route west. Those who finally reached Colorado became peddlers not farmers. About 40 years later when I was in Denver, Colorado, I visited my old friend, Eliezer Bricker, in whose home I met one of the pioneers who had become a farmer for a short time and then entered business."

Hovevei Zion flourished. Although success crowned their efforts differences in policy, especially with regard to transmittal of funds to Palestine, soon created serious difficulties. However, in spite of acrimonious debates and adverse newspaper publicity the enthusiasm of the pioneers failed to wane. On the contrary with greater enthusiasm they took up the challenge to their ingenuity. Again to quote the

memoirs: "I called a special meeting of my organization and invited as guest speakers Rabbi Aaron Wise, father of Dr. Stephen S. Wise and Dr. H. Pereira Mendes, who always cooperated in every way possible. The meeting was very well attended. A resolution was unanimously passed to send three hundred dollars to Palestine for the purpose of constructing an artesian well in a colony. The spirit of the gathering was very impressive. Dr. Mendes reported the proceedings in *The Jewish Times* of Sunday, August 15th.

"During the week following publication of Dr. Mendes' article in the newspaper an item appeared in the daily press pertaining to the death of a German Jew named Simson. Mr. Simson's will contained a clause bequeathing fifty thousand dollars for Palestine, the money to be given to any organization in this country devoted to the establishment or assistance of colonies in the Holy Land. The moment I read the article I hurried to consult with Mr. Silverstein, a lawyer and member of our organization. I instructed him to take the necessary legal steps to safeguard our rights and obtain the legacy. The next morning he informed me that the Parisien Alliance had already filed a claim. It was his belief, however, that if we were to engage an influential lawyer we would probably be better able to establish our claim. He recommended an ex-judge whom I immediately contacted.

"I was instructed by him to submit proof that we actually did assist colonization in Palestine. I went at

once to the office of the *Times* and procured a copy of the article written by Dr. Mendes. We had not yet received official receipts for the money we sent to Palestine, hence could not produce such proof of claim. The ex-judge read the article and was satisfied. He expressed the opinion that a long drawn-out battle for the legacy might be expected. He requested a copy of our charter. I told other leaders of the organization of the fortunate occurrence and obtained from Mr. Germansky, the treasurer, the charter which he had in his possession. We lost no time in returning to our lawyer. As soon as he finished reading that charter, he laughed heartily, handed us the precious document, and asked us not to bother him any more. I read the charter over and was stunned. I heard of jokers before but never one so ridiculous. In it was specifically stated that the Hovevei Zion Society was organized for the purpose of establishing and assisting colonies in the *United States of America*.

"Who ever could have written such a charter? When I learned that Adam Rosenberg, a teacher in our Talmud Torah, was responsible I said to Mr. Bernstein, a fellow member, 'Let's see Rosenberg and hear what he has to say.' Mr. Rosenberg really became very much upset when he learned what had occurred. 'I was not aware of anything wrong,' he cried. 'In order not to flaunt our purpose before the eyes of our enemies—we can do with the money as we please — why should we let the world know that we are seeking another homeland?' *A Melamud bleibt a Melamud.*"

"SCHWARTZ'S YIDDISH TROUPE BIG CLICK IN BUENOS AIRES REP"

THE above head is from *Variety*, the organ of the amusement business, and will be correctly understood to mean that Maurice Schwartz has been very successful in the Argentine capital playing in repertoire.

Variety reports that Schwartz has been in Buenos Aires since March and has been an unusual b.o. draw (box office attraction). He plans to remain until June, then go to Rio de Janeiro for a four-weeks stay, and to Montivideo, for two weeks. Four weeks ought to be enough for Rio, *Variety* intimates, because it has a far smaller populash (population).

Schwartz came to the Argentine accompanied only by his manager, Dr. Charles W. Groll, and bringing with him costumes and lights. His cast is recruited from local Yiddish players. *Variety* states that Schwartz's top grossers (most profitable productions) have been: "Yoshe Kalb," "Professor Schilling," "The Inspector General," and "Countryman." Also that Schwartz claims 40% of his audiences have been non-Yiddish.

Schwartz may do "The Merchant of Venice" and Sholom Asch's "Salvation" (in Yiddish), before he leaves Buenos Aires, and there is talk that he will film "The Brothers Askenazi."

THE PSALMS – Discussed by MARK VAN DOREN, IRWIN EDMAN and LOUIS UNTERMAYER

In the May 10 program of the Columbia Broadcasting System's "Invitation to Learning," Mark Van Doren, the Pulitzer Prize poet and Chairman of this notable radio feature, Irwin Edman, Professor of Philosophy at Columbia University, and Louis Untermeyer, eminent poet and critic, discussed the Psalms. Through the courtesy of CBS the "Review" herewith publishes a transcript of the discussion. The text has been abbreviated, but to preserve the impromptu character of the program it has been left unedited. "Invitation to Learning" is heard every Sunday at 11:30 a.m. to 12 noon.

Van Doren: Gentlemen, let's try first, within the limits of human understanding and capacity, to say why it is that the lyric poetry of the Psalms is great lyric poetry. Does it strike either one of you that there's a reason which can immediately be given?

Untermeyer: Yes, quite apart from magnificently written poetry, I think you have here on the part of a great people a continued expression of faith, continued knowledge of a communication which is directed to a force which understands you and which acts whether you act or not, an expression which all lyric poetry of today completely lacks.

Van Doren: You seem to say that faith is somehow or other an indispensable prerequisite for great lyric poetry. Yes, I should say so too. Would you agree with that, Mr. Edman? Of course, you're rather forced to agree, aren't you?

Edman: Not only forced, but persuaded. I agree because I think when both of you, use the term, "faith," you are not meaning to commit yourself to any narrow intellectual belief. I think that kind of faith does enter into the Psalms and does explain their extraordinary power.

Untermeyer: The Hebrews called the Psalms (Tilim), which means, literally, praise songs. They were praising God, I think, because He existed—they were glad that they could go on their business knowing that there He was, to appeal to, yield to, rail against, because, seemingly, for the moment they had been neglected.

Edman: By the way, I think it's rather important to stress the fact that when we say the psalmist, we're using a kind of conventional shorthand epithet for what one might call the editor—like Mr. Louis Untermeyer—of a great anthology. This is a collection of poems of a great people, and the anthologist apparently made his selection with great care. The people were the anthologists, but everything dropped out that wasn't first rate, apparently, because all the things that are in are tops in lyric poetry.

Van Doren: Well, Mr. Untermeyer, is it true, in your opinion, that the Psalms are among other things an anthology?

Untermeyer: Oh, I don't think there's any question about that. It seems to me they are not only a collection, but a very careful selection of what must have been ten times as many, and these were kept, I'm sure, because of the very vivid imagery, because of the power of the expression.

Van Doren: And again the anthologizing principle was a public one, rather than a private one. You don't conceive, do you, that one man in a study decided for himself which Psalms he should select?

Untermeyer: No—just as you think of fifty scholars who were also poets at the time of King James—why don't you talk about that a little, Mr. Van Doren?

Van Doren: You refer, I assume, to the fact that the King James' version of the Bible was not done by one person.

Untermeyer: Not even by King James.

Van Doren: No, by no means—it was by a great number of persons who miraculously shared the language which was powerful and rich for the purpose.

Untermeyer: About fifty, weren't there?

Van Doren: Yes, there must have been fifty. So just as these one hundred and fifty Psalms had, so to speak, selected themselves—had not only been written by a people but had been selected by a people—so the King James' version may be as good as it is partly because a whole people was at work translating the book which in their

opinion, was the the greatest of books.

Untermeyer: These men distilled a language which has now become the great norm of what great English speech is. I think that something must have happened to the language of that time—some meeting of all the currents of the language must have come to English at that particular time and then you had the sheer good luck to have fifty men almost like Shakespeare. As a matter of fact, there's always that persistent rumor that Shakespeare may have been the fifty-second or third—he may have had a hand in shaping maybe some parts of Isaiah or the Psalms. He was a contemporary, I believe.

Van Doren: Oh, yes, the translation was being done in his prime, and was published just about the time he stopped writing plays.

Untermeyer: A nice idea, don't you think, that maybe he was one of the unknown semi-authors?

Van Doren: Decidedly.

Edman: Certainly it is one of the few things in the language that you'd be tempted to say that Shakespeare wrote.

Untermeyer: It is Shakespearean in oratory and simplicity.

Van Doren: Shakespeare was not writing for himself either. He always had an audience that he knew was going to listen to him, and had to understand him, and with which he somehow or other had to agree.

Edman: Well, Mr. Van Doren, there's one point I think we ought to stress about that public character of the Psalms and the audience. We ought to be reminded that these psalms were understood to be sung. They were actually chorally sung, the first line was frequently recited by a leader.

Van Doren: And they were songs of praise. It is a great advantage for a lyric poem to have praise for its method. And praise is something which cannot be exaggerated. A compliment can be exaggerated, but compliments are not paid to God. Compliments are paid to individual persons, and compliments had better be paid perhaps with a smile, because it is so clear that no individual deserves anything beyond a modicum of praise.

But God is without limits in His deserts, and so, with the greatest solemnity, and with all the music and metaphor possible to you, you are free to praise Him.

Edman: I might parallel the same thought of praise and say that the psalmist probably was all things to all poets—anything that any poet could possibly think about was justly said about God.

Untermeyer: Speaking of the poet, Mr. Edman, may I paraphrase what you say in the words of Sir Philip Sidney. You remember in his very beautiful "Defense of Poetry" he spoke of the author of the Psalms. He said he made the reader see God coming in His majesty, and showed himself a passionate lover of that unspeakable and everlasting beauty to be seen by the eyes of the mind cleared by faith. A magnificent phrase—"a beauty to be seen by the eyes of the mind cleared by faith."

Edman: That's as good a single summary of the Psalms as I should think you could find.

Van Doren: And spoken by a man roughly contemporaneous with the translators of St. James version.

Untermeyer: Something did seem to have happened at that particular time.

Van Doren: We've spoken of the metaphors in the Psalms. Is there any knowledge as to the form of Hebrew verse? Often in reading them I suspect there is a method in metaphorizing, that somehow or another the metaphors are far from irresponsible and accidental. Can you tell us anything about the way a Psalm was written, Mr. Untermeyer?

Untermeyer: Well, without posing as a Hebrew scholar, which I am not, I think that a great deal of the poetry was carried over in translation; that is, the metaphors were carried over, the meanings were carried over, the balance, the cadence, the repetition were carried over. But some of the sheer music, the music of vowel, of course, can never be carried over from one language to the other. The Hebrews notoriously had no rhyme, as we know it, and they didn't have the Latin and Greek quality or quantity. There was no set rhythm, but they compensated for that not only with balance, with repetition, with parallelism, but with something that sounds very much to us like assonance or alliteration, even a kind of internal line. One stanza from the 44th Psalm begins in the King James version:

"We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old." Now, allowing for variation and accent, the Hebrew sounds something like this—just listen to that alliteration — (Repeats in Hebrew). Seems rather a curious substitution, almost a semi-rhyme there. Of course, all of the Psalms are not like that, but many of them use those devices.

Van Doren: Yes, not rhyme in our sense of the word, but rhyme in the sense of a repeated sound—a sound repeated with growing emphasis. But you're not aware, are you, that there was anything like a form for the delivery of metaphor? I mean was there a scheme—I rather hesitate to use the word "scheme"—but was there a system in which metaphors were expected to develop? Do you happen to know anything about that, Mr. Edman?

Edman: Well, one can't read more than two or three of the Psalms without becoming aware of the tendency to use balanced phrases, the tendency to have contrast—"There is weeping in the night, but joy cometh in the morning," or the tendency to have a slight variation on the same thing that is said, "I shall address the Lord with my lips and speak to Him with my mouth." That kind of an attempt to say one thing just simply—if you haven't said it the first time, say it with more power the second time.

Van Doren: Well, now, that's interesting, because we today are constantly on the watch, aren't we, against repetition. We think we must not repeat ourselves, and we think it's a crime if we have failed to say a thing finally and go on to say it again. That is the sort of thing I had in mind, because it seems to me that the authors of the Psalms, the authors of the poetical parts of Job, the authors of much poetry in the Old Testament, are always perfectly free to go on and on mounting their metaphors one upon another, without any notion that the pile can be too high.

Edman: Isn't one guess as to that, Mr. Van Doren, that partly these Psalms were music, and that in music you can repeat a theme or variation?

Van Doren: That's right. Repetition is necessary in music. I remember the only ignorance that Leonardo DaVinci ever revealed in himself was in a remark explaining his disinterest in music. He said: "I'm not interested in music because it seems to me nothing but repetition."

Untermeyer: Yes, and when you get phrases as in the 148th Psalm—"Praise ye the Lord. Praise ye the Lord from the heaven: praise Him in the heights," and that goes on for eight lines, what you get there is a series of crashing chords, and the knowledge that those chords are not less interesting because they have a slight variation; it's as if they were a basic chord, but within themselves certain harmonies are changed.

Van Doren: Let me make one confession. In reading the Psalms this time—or rather, incidentally, through reading them—I made a discovery. For me it was a discovery. Namely, the meaning in English of the word "righteous." Now I'm not at all able to say what the word "righteous" translates from Hebrew, but I was convinced that the word "righteous" as it was appearing in almost every verse of the Psalms was a great word without any limitation of power. I asked myself why I observed this, and I remembered that the word "righteous" in my own mind—perhaps wrongly—had somehow or other become tarnished with the notion of self-righteous—righteousness is self-righteousness—so I looked the word up in the dictionary and found, to my great interest, that righteous is not merely an adjectival form of right, but it comes from two ancient English words, Anglo-Saxon words, meaning right and wise. So that the adjective contains the ideas of rightness or straightness—right, I think, originally meant straight rather than right.

Untermeyer: In a moralistic sense.

Van Doren: Then, in addition to that, wise, prudent—in the greatest and deepest sense of the word "prudent."

Edman: That explains, I think, Mr. Van Doren, one reason why the Psalm that celebrates—and I think "celebrates" is almost an equivalent to "praising"—a law because the law was not simply legally correct, but was God's wisdom embodied.

Van Doren: Yes, a law always had something to aim at—a law that could hope somehow to match the rightness which was in heaven, or the rightness which sitteth in the heaven. It's a great advantage for a lyric poet to have God to write about, a God whom no one doubts. So too it must be an advantage for law-givers.

Untermeyer: Although we no longer are an agrarian people, the fact that the Lord is our shepherd is what we

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WHAT OUR BOYS ARE FIGHTING FOR

Excerpts From A Sermon Preached by Rabbi Levinthal at the
Dedication of the Brooklyn Jewish Center Service Flag

IT is particularly fitting that we dedicate this Service Flag on the Sabbath preceding the day which all Americans will lovingly observe as Mother's Day. It is the Jewish genius that sensed the relationship between Motherhood and Nationhood. The Hebrew word for Mother, *Em*, is derived from the same root as is derived the Hebrew word *Umah*, nation. The *Umah* is also an *Em*, a mother, and like a mother embraces lovingly and tenderly her children. These ninety odd young men, symbolized by the stars in this Service Flag, who have responded to the call of America, are observing the command of *Kibbud Em* in *Kibbud Umah*. They are honoring their nation as one honors a mother—in love, in service, in sacrifice.

A mother is worthy and in need of our love and devotion at all times. But she is in particular need of that love when trouble overtakes her, when her heart is burdened with sorrow and pain. Even so is it with our Mother America. We loved her at all times. Today, however, she faces danger. Today trouble and grief are weighing heavily upon her. Today this Mother of ours, America, is in need of the greatest love that can come from our hearts.

And these young men of our institution have shown such a love and such a devotion in rallying to her side, and in their readiness to sacrifice their very lives in order to defend and to protect her.

Theirs is a sacred love. It is not just a blind obedience that prompted their response to their Mother's call. They realize that their country is fighting for a holy cause, a cause that alone can make life worth living.

By a happy coincidence we read in this Sabbath's portion of the Torah that classic injunction: "And ye shall proclaim Liberty throughout the land unto all the inhabitants thereof." When the fathers of our Republic fashioned the Liberty Bell that was to ring the message of America's freedom to all the world, they could find no better words to inscribe upon it than these taken from our ancient Bible. The Revolutionary War was fought to re-

alize that message, to "proclaim Liberty throughout the land and to all the inhabitants thereof." And this war which America and her Allies are waging today is to realize in yet larger measure this very ideal.

Now, the Rabbis in the Talmud go into a deeper analysis of this Biblical verse, which we behold with so much pride on America's Liberty Bell. The Hebrew word for "Liberty" in this text is *D'ror*. "What is the significance of this word *D'ror*?" ask the sages. "*Kim'dayor Be Dayoro*. It means that one may dwell unmolested wherever he be!" (Rosh Hashonah 8b.) What a meaningful interpretation of the concept of Liberty! No man is to be a stranger in the land where he is born or wherein he has made his home. No distinction between a man and his neighbor as to the right of life and the pursuit of happiness is to be recognized.

"Why does the text say *Ba Aretz*, 'throughout the land?' Is this truth to apply only in one land, in Palestine?" again asks the rabbis. "Oh no! *Hu Hadin D'afilu B'chutz La Aretz*. This principle is to apply also outside that land! That freedom must be universal, in every land throughout the world. How very modern was their understanding of this priceless truth! It is only now that the world is beginning to understand how closely knit are all the peoples of the world. You cannot have true liberty in one land if liberty is crushed in other lands. That germ of destruction knows no

national boundaries. Liberty must be universal if it is to live and to thrive. And this war which America is waging today is to realize this truth—to proclaim Liberty to all the world, to all the inhabitants thereof!

It is interesting to pursue with the ancient Rabbis their continued discussion of our Biblical text. "If that is the accepted principle, then why does the text say *Ba Aretz*, 'throughout the land?' Why does it not say explicitly 'throughout the world?'" And again they give a striking and thought-provoking answer. "The reason it uses the expression *Ba Aretz* is to emphasize the truth, that as long as Liberty reigns in your land, there is a chance that it may yet reign outside your borders. But if Liberty is denied in your land, you have little hope that it may ever thrive beyond your borders." (Rosh Hashonah 9b.)

What a meaningful message for America today. We are fighting to establish freedom throughout the world. But if our effort is to succeed we must bear in mind this wise observation of the Rabbis and see to it that *D'ror Noheg Ba Aretz*, freedom thrives in our own land.

These young men whom our flag symbolizes, and all their fellow men in our armed forces are animated by this Biblical concept of human liberty. It is for this eternal truth that they are ready and willing to make the supreme sacrifice, to offer their very lives.

PRAYER OFFERED BY RABBI LEVINTHAL WHEN THE SERVICE FLAG WAS UNFURLED AND DEDICATED

MERCIFUL God, Father of all humanity,
Fervently do we implore Thee, in this holy hour, to bless the men, who are symbolized in the stars on this Service Flag. They are serving under the banner of our beloved country, but at the same time they are serving Thee and Thy truth. Be with them, O God. Shield them, protect them from all harm. Vouchsafe Thy blessings upon them and upon all their fellow battlers in our armed forces. Crown their efforts to achieve victory with success, so that they may return to their homes, in health and in strength, sound in body and mind and soul.

May they and all our armed forces win for America and for all the peoples of the earth a peace that shall be based upon universal justice, truth and righteousness.

Mayest Thou, O Lord, guard and protect their going into service and their return to us from service. Amen!

THE NEWS OF THE MONTH

By LESTER LYONS

A UNIFIED effort among all American Zionists to promote a Jewish Commonwealth in Palestine and to facilitate Jewish immigration there was the theme and policy of the Extraordinary Zionist Conference recently held in this city under the auspices of the American Emergency Committee for Zionist Affairs. Over 500 delegates representing the ZOA, Hadassah, Mizrahi, Poale-Zion and other Zionist organizations in this country agreed on a common program to advance the cause of Zionism. A number of the most prominent figures in Zionism, including Dr. Chaim Weizmann, President of the World Zionist Organization, David Ben Gurion, Chairman of the Executive of the Jewish Agency, Nachum Goldmann, member of the Executive of the Jewish Agency, and Dr. Stephen S. Wise, Chairman of the American Emergency Committee for Zionist Affairs, discussed the conditions and problems of world Jewry and of plans for facilitating the establishment of a Jewish national home in Palestine. A declaration adopted by the Conference pointed out that a postwar democratic world order could not be established on foundations of peace, justice and equality unless the problem of Jewish homelessness was solved. The declaration called for the fulfillment of the original purposes of the Balfour Declaration and the Mandate for Palestine. It reaffirmed the Jewish rejection of the White Paper issued by the British Government in 1939 which limits Jewish rights to immigration and settlement in Palestine. The declaration urged that the gates of Palestine be opened and that the Jewish Agency be vested with control of immigration into Palestine and with the necessary authority for upbuilding the country, and that "Palestine be established as a Jewish Commonwealth integrated in the structure of the new democratic world." The declaration struck an important note in expressing the desire of the Jewish

people to work in full cooperation with their Arab neighbors. Dr. Abba Hillel Silver stressed the need of educating the American public regarding Palestine. He said that "It is of utmost importance to intensify the education of American Jews as well as our non-Jewish friends, if we are to avert a colossal Jewish tragedy after an Allied victory." Emanuel Neumann, Executive Director of the American Emergency Committee for Zionist Affairs, stated that "Christian America is instinctively pro-Zionist," but requires education.

NAZIS PUT JEWISH OWNED HORSES UNDER RACIAL BAN

Even horses have been embraced within the Nazi racial measures. The Nazi authorities in Lublin, Poland, have required horses belonging to Jewish cabbies to wear the Shield of David in a prominent place. Non-Jews are forbidden to enter cabs owned by Jews.

On recommendation of the agricultural authorities in California, the Iraq government has purchased valuable cattle from Jewish colonies in Palestine. When the Department of Agriculture of Iraq sought advice of the California department concerning the purchase of pedigreed Dutch cattle for the experimental station at Baghdad, the reply was given that the Iraq government should "contact Jewish farms in Palestine." Before the war India was the first country to buy high-grade cattle in Palestine for the improvement of their stock.

Preparations for carrying out general mobilization of Jews in Palestine on a voluntary basis for British army service and local security duty have been completed. A system adopted by a committee chosen by the Jewish Agency and the Jewish National Council makes it possible to allot specific tasks to men and women in accordance with age and physical ability. Factory workers are to be weeded out so as to obtain maximum enrollment in the armed forces without impeding essential production. Funds will be

provided for the families of those who enlist where their regular pay is insufficient to maintain their families.

The Jewish Agency for Palestine reports that army orders in Palestine last year amounted to three million pounds sterling. From the beginning of the war to the end of 1940 the orders were only 1,00,000 pounds sterling . . . Jewish manufacturers in Palestine have displayed great initiative in the development of industry. Many articles not previously made in Palestine are now being produced there, such as wooden shoe lasts, weaving looms, cardboard, tin boxes, kitchen utensils, and various types of modern machinery . . . The diamond industry has grown enormously. Palestine now has 30 diamond polishing factories. In 1940, only \$100,000 worth of diamonds was exported. In January of this year, the exports were \$300,000. It is expected that the exports for the entire year will reach \$4,000,000.

Palestine appears to be developing a unique way of overcoming the harsh effect of the policy of restricting Jewish immigration. Two sets of triplets were recently born in the Hadassah Hospital in Jerusalem. Five sets of triplets have already been born in Palestine within the last three months.

Keren Hayesod (Palestine Foundation Fund) established five new colonies in Palestine during the first half of last year. The colonies comprise an area of nearly 20,000 dunams.

Thirty-four Governors, United State Senators and Representatives have endorsed the current campaign of the United Jewish Appeal and have urged the public to give the utmost support to the campaign. The United Jewish Appeal is the single fund-raising agency of the Joint Distribution Committee, United Palestine Appeal, and National Refugee Service. The activities of these organizations were hailed as noteworthy contributions to the world-wide democratic effort "to preserve the great ideals of liberty."

After the Post Office Department

YIDDISH PRESS EXEMPT FROM GOVERNMENT FOREIGN PRESS CENSORSHIP

Attorney-General Biddle has informed Jewish publishers that Yiddish publications will not be subjected to any restrictions or censorship.

PALESTINE COSMETICS FOR TURKISH WOMEN

The women of Turkey and Lebanon will have to thank the Jews of Palestine for their beauty aids. Palestine has been exporting large quantities of lipstick, face powder and rouge to Turkey and Lebanon, who are lacking in high-grade cosmetics.

had withdrawn the second-class mailing privilege of *Social Justice*, its editor declared that the periodical would no longer be published . . . "The X-Ray," a weekly paper which featured articles against Roosevelt, Great Britain, and the Jews, has been barred from the mails . . . *The Philadelphia Herald*, published weekly in English and German, has also been denied mailing privileges.

Pursuant to the last wishes of a late Anglican minister of Toronto, Canada, funeral services for him were performed by a rabbi . . . Temple B'nai Jeshurun of Des Moines, Iowa, held a "Good Neighbor Friday Evening Service" to which Christians were invited. The sermon was delivered by the Rector of St. Paul's Church.

Under the auspices of the General Jewish Council, a conference has been held to consider the problem of furnishing food and medical supplies to the suffering population of Poland. Plans were adopted to communicate with non-sectarian organizations and to consult government authorities. A statement issued by the Council declared that the rations assigned by the Nazis to the civilian population of Poland "are hardly sufficient to keep a human being alive. Especially gruesome, however, is the situation of the Jews confined within the walls of the ghettos and who receive only a fifth of the rations allotted to the rest of the population."

The Jewish Occupational Council has formulated plans for intensified efforts by Jewish groups to combat em-

MINYAN MEN ON DEMAND

Jews in Easton, Pa. need worry no longer about getting a "minyan" for kaddish. A committee of "Minyan Men," which will be always available to Jews needing additional men, has been created by the local chapter of the A.Z.A., the B'nai B'rith youth organization.

ployment discrimination in war industries. A questionnaire is to be sent to Jewish organizations for the purpose of obtaining information relating to such discrimination. Forty national and local Jewish organizations are co-operating with the Council. Among them are the American Jewish Congress, American Jewish Committee, Jewish Labor Committee, Jewish Welfare Board, Anti-Defamation League of B'nai B'rith, and National Council of Jewish Women. The Council works in conjunction with President Roosevelt's Committee on Fair Employment Practice.

ORT has opened its first training school for refugees in North America. The school is situated in a camp near Montreal and has 150 students. The subjects taught include machine shop practice and operations in metal work of all types.

A Dutch radio station in London has called on the inhabitants of Holland to take appropriate measures in protest against the order of the Nazi authorities that the Dutch Jews wear a yellow Star of David when appearing in public. The Netherlands are reminded that when a similar order was issued in Belgium, the Belgians replied by wearing the Star of David as an act of sympathy for their Jewish compatriots . . . Persistent ill-treatment of Jews has aroused indignation among the Dutch. They have patronized more than ever establishments on which the Germans have posted signs reading "Jewish Business."

The ancient profession of ghetto scribe is reappearing in Warsaw. Because of Nazi confiscations there is an acute shortage of text books as well as typewriters in the ghetto. To meet the demand for books Jewish teachers are busy copying whatever books remain and are distributing them to schools. Such work has developed into a regular profession and in some instances scribes are paid by the hour to copy selected books. A training school has been opened for instruction in the finer points of copying.

Because of an acute shortage of skilled labor in Germany the Nazis are establishing additional factories in the Jewish ghetto in Poland. Five large factories were opened in April where several thousand Jews are employed under German supervision.

They manufacture textile and fur articles for the German army. The Jewish workers receive miserable wages and are subject to "exemplary punishment" if they produce less than the required quota.

Following the recent killing of a policeman in Humene, Slovakia, the authorities arrested and executed 32 Jews. The pro-Nazi Hlinka Guards organized a pogrom which resulted in the pillaging of Jewish property and the murdering of a number of Jews. The authorities eventually discovered the original murderer and found that he was not a Jew.

A "Yellow Passport System" for the Jews in Germany and territory occupied or dominated by the Axis has been drafted by the Institute to Study the Jewish Problem, established by the Nazis. These passports will not

MATZOHS BECOME "ARYANIZED"

A story regularly featured at Passover time by the *Sturmer*, a violently anti-Semitic Nazi organ, was that the Jews used the blood of Christians in the production of Matzohs. This Passover, the *Sturmer* conveniently failed to print the story. Instead, it announced that packages of Matzohs sent by Jews from neutral countries to Jews in Germany and Nazi-occupied territories were confiscated by the German authorities and distributed to "Aryans."

be valid for international travel, except for emigration. They will contain a complete record of the conduct of their holders and will also list all "crimes" committed by them.

A Government decree now forbids Jews in Berlin from appearing at the "Historical Parades" in that city or to visit any of the Berlin parks. Previously, the Jews there were barred from having access to the so-called "governmental quarters."

The Rumanian authorities require every Jew to sign a declaration reading "I am responsible for the present war and I have to accept punishment for it." Jews refusing to sign such statement are penalized by being sent to a concentration camp. Many Jews, nevertheless, have refused to sign the statement.

BROOKLYN JEWISH CENTER ACTIVITIES

Cantor Waldman Guest Artist at Hebrew School Graduation

The graduation exercises of our Center Hebrew School will be held in the Synagogue on Wednesday evening, June 17th and a very interesting program has been arranged by the committee to mark this event. There are 15 members in the graduating class consisting of girls and boys, and all of them will have a part in the program. The speaker of the evening will be announced in the next issue of the *Bulletin*. The committee is happy to announce, however, that the guest artist, who will entertain the congregation that evening, is the well-known Cantor Leibele Waldman, who has won for himself many friends singing on the radio and officiating in many synagogues. Cantor Waldman has graciously accepted the invitation of the committee and will render a number of fine selections. The public is cordially invited to attend these exercises which will begin promptly at 8:30 o'clock.

Consecration Exercises Held on Shevuoth

The Consecration Services which took place in our Synagogue on the first day of Shevuoth, Friday morning, May 22 left an indelible impression upon the large congregation that crowded our Synagogue. Thirteen girls were consecrated and they gave evidence of the fine work that was done in the Consecration Class under the supervision of their instructors, Mrs. Helen Levinthal Lyons and Miss Leah Horowitz. The following is the program that was rendered by the class:

Opening Prayer.....Adele R. Teitelbaum
Hymn—"The Torch of Israel".....Class
Blessings for the Torah

Poem—"They Tell Me".....Estelle E. Newman

Hymn—"She-ha-Shalom Che-lo".....Celia D. Goldberg

Class

The Jewish Women in Times of Crisis
"In Darkest Egypt".....Hilda Rubin
"In the Conquest of Canaan"

"In the Days of Haman".....Marilyn C. Lesser

Rose E. Goodstein

"Facing the Syrian Greeks"

Marion Erenstoft

"In the Dark Middle Ages"

Virginia Kasnetz

"In the Rebirth of Palestine"

Hazel E. Atlas

"The Crisis Today" and the Pledge
of Consecration.....Judith H. Teller

"May the Words of our Mouth...Class

"An Offering of Thanksgiving"

Carol B. Filler

Greetings in name of Post Consecra-
tion ClassEdith Kaufmann

Conferring of Certificates and

Blessing.....Rabbi I. H. Levinthal

"The Meaning of America"

Laura Vidars

Song: "America, the Beautiful"...Class

Closing Prayer.....Ann Leitzes

Hebrew School Plans Notable Changes for Coming Season

The Hebrew School committee is now busily engaged in making a complete and drastic change in the entire construction of our afternoon Hebrew School. These changes, it is hoped, will improve the status of our school and will win for us many new pupils who will find it more possible to become pupils in our school. A detailed announcement of these changes will be published in the June issue of the *Review*. We hope that all parents of children connected with our institution will pay special attention to this forthcoming announcement and will give thought to the most important problem affecting the life of children—Jewish education.

Israel G. Seeger Receives Award

Israel G. Seeger, son of Mr. and Mrs. Samuel A. Seeger and grandson of Mr. and Mrs. B. Reibstein was graduated from the Reserve Midshipmen's Training School aboard the U. S. S. *Prairie State* and was commissioned Ensign of the United States Naval Reserve.

Ensign Seeger stood second in his class and was awarded a sword for highest average in the Engineering course prescribed for Deck Midshipmen. We extend to him our heartiest congratulations.

Impressive Dedication of Center Service Flag

The Center Service Flag in honor of our boys serving with the United States Armed forces was dedicated at impressive services held in our Synagogue on Saturday, May 9th.

We print elsewhere in this issue an extract of Rabbi Levinthal's dedicatory address as well as the special prayer offered on that occasion.

The flag was unfurled by the following three Center boys serving in the United States Army, Navy and air Corps respectively:

Private Jerry Wender, Yeoman Harry Glazer and Private Arnold Freed.

Personals

Mr. Herbert Feiler, son of Mr. and Mrs. David Feiler, of 366 Brooklyn Avenue was elected to Propylea, an honor society of Brooklyn College.

Mr. Harry Zeitz received a Distinguished Citizen Medal for outstanding service to the community at the Annual Assembly of the Men's League of Brooklyn.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Bernstein, Jack

Res. 163 Ocean Ave.

Bus. Coops. 542 W. 21st St.

Married

Gordon, Dr. Abraham S.

Res. 1376 Union St.

Bus. Physician

Married

Gross, Max

Res. 35 Clark St.

Bus. Insurance, 60 John St.

Single

Proposed by Lazar Levinthal

Kahan, Henry A.

Res. 150 Crown St.

Bus. Insurance, 123 William St.

Married

Proposed by Abe Mann

Langsam, Philip

Res. 745 Lincoln Place

Bus. Optometrist, 794 Nostrand Av.

Married

Proposed by Hyman Alpert

and Frank Rose

Levenson, Stanley
 Res. 853 Empire Blvd.
 Bus. Electrical Instruments
 103 Lafayette St., N. Y.
 Single
Proposed by Max H. Levine
 Wald, David
 Res. 706 Eastern Pkwy.
 Bus. Radio Mfg.,
 440 Lafayette St., N. Y.
 Married
 Weiss, Manfred
 Res. 1550 Union St.
 Bus. Mfg., 13 W. 28th St.
 Single

MAURICE BERNHARDT
Chairman Membership Committee

Congratulations

Congratulations and best wishes are hereby extended to the following:

Mr. and Mrs. Nathan L. Goldstein of 1337 President Street upon the engagement of their daughter, Dorothy Helen to Lieut. Sidney B. Becker.

Mr. and Mrs. Henry H. Gross of 751 St. Marks Avenue upon the marriage of their daughter, Shirley, to Mr. Theodore Weinberger which was held at the Center on May 17th.

Dr. and Mrs. Harry Katz of 431 Sterling Street on the occasion of the engagement of their daughter, Gloria to Mr. Irving Schwinger and upon the Bar Mitzvah of their son, Elliott, on May 9th.

Mr. and Mrs. Fred Kronish of 140 8th Avenue and Mr. and Mrs. Herman Triebitz of 1316 President St. upon the birth of a daughter, Karen, to their children Mr. and Mrs. Herbert Kronish on May 12th.

Mr. and Mrs. Harry Preston of 1345 President Street upon the birth of a daughter, Gail Ilene, to their children, Mr. and Mrs. Edwin Polsky on April 30th.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Abraham H. Zirn of 275 Montgomery Street on the occasion of the Bar Mitzvah of their son, Lawrence Jesse Zirn, which will be celebrated at the Center this Saturday, May 30th.

Junior Congregation

The services on Saturday, May 30 will be led by the following: Shacharit—Burt Brown; Musaf—Daniel Berman; Maftir—Larry Zwerbel; Summary of Law—Phyllis Sterman; Talk—Mr. Levitats; Junior Ushers—Philip Perlman and Eddie Kummel.

Acknowledgment of Gifts

We acknowledge with thanks receipt of gifts from the following:

Prayer Books and Taleisim

Mr. and Mrs. Charles S. Feinberg in honor of the Bar Mitzvah of their son, Seymour, on April 25th.

Mr. and Mrs. Benjamin A. Levine in honor of the Bar Mitzvah of their son, Richard, on May 16th.

Mr. and Mrs. Isaac Levingson in honor of the birth of a grandson.

Mr. and Mrs. I. Lowenfeld in honor of the Bar Mitzvah of their son, Mortimer, held on May 2nd.

Mr. and Mrs. Kalman I. Ostow in honor of the marriage of their son, Dr. Mortimer Ostow, on May 4th.

Mr. and Mrs. Harry Preston, in honor of the birth of their grandchild, Gail Ilene Polsky.

Books for the Library

Irving Gumeiner

Mr. and Mrs. I. Lowenfeld

Ben Nelson

Harriet Nelson

Mrs. S. Wohl

U.S.O. Joint War Appeal

A campaign is now being conducted to raise \$32,000,000 to meet the war needs of the U.S.O. Contributions to this most worthy cause can be mailed in care of the Brooklyn Jewish Center.

Speedy Recovery

Best wishes for a quick recovery are extended to Messrs Philip F. Feinberg and Jacob Korn.

Change in Sunday Gymnasium Schedule

For the balance of the spring and summer season our physical training activities will be available to men from 10 a.m. to 5 p.m. Weather permitting, the roof facilities will be open during that time. The boys will use the gymnasium and baths from 2 to 5 p.m.

War Bond Pledge Campaign

Volunteers are wanted for service as Minute Men and Minute Women in the forthcoming War Bond Campaign to be conducted by the U. S. Treasury Department.

Please report to Mr. A. R. Melker, Vice Chairman of the Eastern Parkway Division at 368 Kingston Avenue.

**HELP MEET THE
 CENTER'S WAR
 BOND QUOTA
 OF \$250,000.00**

**BUY YOUR BONDS
 AND STAMPS AT THE
 CENTER OFFICE NOW**

Daily Services

Morning services at 7 and 8
 Sunday morning additional services
 at 9:00.
 Mincha services at 7:45.

Sabbath Services

Kindling of candles at 8:04 o'clock.
 Friday evening services at 6 and 7.
 Sabbath services, Parsha Naso, will
 commence at 8:45 a.m.


Class in Pirke Aboth (Ethics of the Fathers), under the leadership of Mr. Benjamin Hirsh at 5 p.m.

Rabbi Levinthal will preach on the weekly portion of the law.

Mincha services at 6 and 7:20 p.m.

Center Restaurant

The Center restaurant will be closed for the balance of the season.


Spend Your Summer Vacation
 IN SECURITY AND CONFIDENCE
 with Emanuel & Katz AT THE
St. Charles Hotel

ON THE BOARDWALK, ATLANTIC CITY.
An Entire Block of Ocean Sun Decks
KOSHER UM'HUDAR
Supervision of Atlantic City Rabbi
Moshe Shapiro and of Rabbi B.L.
Levinthal of Philadelphia
ENTERTAINMENT.
INDOOR AND OUTDOOR
ACTIVITIES

4 JULY Weekend EARLY RESERVATIONS SUGGESTED

CENTER CIVILIAN WAR ACTIVITIES

IN the first four months of its existence the Committee on Civilian War Activities of the Center has established an unusually fine record of achievement.

Seven hundred and eighty-eight women so far have given of their time and energy to work for the Production Department. Countless pieces of knitting and sewing have been produced by them, all for the Red Cross.

One thousand three hundred women have either completed courses in first-aid or are now attending classes at the Center. This is an impressive figure.

When a call went out for blood donors more people registered than the Red Cross mobile unit of its Blood Donor Service could handle. 115 people gave their blood so that our soldiers and sailors might be saved, and there is a long list of more volunteers awaiting the second visit of the unit to the Center.

More than a thousand books have been collected for the men in service, and forwarded to them through the Jewish Welfare Board.

At the outbreak of hostilities the Center offered the facilities of its building to the city authorities and to various agencies for use in any emergency. As a result, the Center has been designated by the Department of Welfare of New York as one of the fourteen Emergency Welfare Centers established in Brooklyn. Arrangements have been made to have the Center available at any time during the day or night for any emergencies that may arise. The building has been thoroughly equipped to meet all eventualities.

The Center building has also been designated by the Red Cross as the Primary Rest Center in the 77th Police Precinct, where victims of a disaster may be temporarily housed, clothed and fed.

One of the most important tasks of this war is the sale of War Bonds and Stamps. The Committee undertook to dispose of \$100,000 worth of bonds. This quota has been over-subscribed at this date by \$42,794.50. A new campaign has been launched to increase the original quota to \$250,000. There is no doubt that this figure will be attained shortly.

THE PSALMS

Continued from page 13

mean by that—we still have the hope even in these days of unfaith that the Lord may be our shepherd.

Van Doren: The pastoral language of the Psalms interested me also. As you say, perhaps no people are a pastoral people any more, except people who don't get into the newspapers. But the pastoral language of the Old Testament everywhere, but particularly of the lyric poets in the Old Testament, is still fastened upon our imagination.

Untermeyer: The green pastures have become a symbol to us now.

Van Doren: Well, perhaps we all feel an inadequacy in our comments upon the Psalms. Who wouldn't? Let's comfort ourselves with that question. I'm sure the very best thing we can do before we finish is to read at least three of them—or parts of three of them. I should like to begin reading the 29th Psalm, which has something of this same pounding, effective repetition of which Mr. Untermeyer has spoken.

"Give unto the Lord, O ye mighty, give unto the Lord glory and strength.

"Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness.

"The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters.

"The voice of the Lord is powerful; the voice of the Lord is full of majesty.

"The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.

"He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

"The voice of the Lord divideth the flames of fire.

"The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh.

"The voice of the Lord maketh the hinds to calve, and discovereth the forests; and in his temple doth every one speak of his glory.

"The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.

"The Lord will give strength unto his people; the Lord will bless his people with peace."

Edman: I should like to read one that perhaps illustrates very well what we've been trying, I think, to say—the Psalms that celebrates God because he is God, and because he is also

all other things in the world and has done all things and can do all things. It's the 8th Psalm:

"O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

"Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained.

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

"All sheep and oxen, yea, and the beasts of the field.

"The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea.

"O Lord our Lord, how excellent is thy name in all the earth!"

Untermeyer: I would like to read the first part of the 137th Psalm, which has to do with the outcry of the Jews in captivity. It is probably one of the greatest symbolic poems ever written in any time, and today it has a particular relevance and a more terrific significance than ever. I'd like to suppose that it's the song of the universal refugee, where the words "Jerusalem" and "Zion" are not Jerusalem and Zion alone, but any country—Poland, America, even Germany.

"By the waters of Babylon, there we sat down, yea, we wept, when we remembered Zion.

"We hanged our harps upon the willows in the midst thereof.

"For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

"How shall we sing the Lord's song in a strange land?

"If I forget thee, O Jerusalem, let my right hand forget her cunning.

"If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

THE CENTER ACADEMY

of the

BROOKLYN JEWISH CENTER

A PROGRESSIVE SCHOOL FOR THE AMERICAN JEWISH CHILD

Chartered by the University of the State of New York

Sophia Soskin, Principal

Rabbi Israel H. Levinthal, Educational Consultant

Samuel Lemberg, President of Board of Trustees

Daily: 8:45 A.M. to 3:10 P.M.

The Center Academy is designed to promote the continuous growth and enrichment of the individual child through helping him to orient himself in the basic relationships of living.



Tug-of-War



Radio Operators at Work

The child works within the democratic process and is helped to understand and promote it.

A carefully planned program of instruction in the Hebrew language, the Bible, Jewish history, past and contemporary, helps the child to find roots in the rich heritage of his people and to grow in understanding and responsibility as a member of the Jewish Community.



Scenes from a Hebrew play written and acted by pupils of the Academy. Rabbi Seixas taking leave of his congregation to join the forces of George Washington to help build our democracy.



Business as Usual



Bottoms Up

Through a variety of experiences and materials
the child is helped to develop his best all-around
growth.

NOTES OF A REFUGEE

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the easy time for emigration. Consequently, after most countries had closed their doors, he was compelled to emigrate to Shanghai. In 1938 and 1939 Shanghai was the rallying point for all those unfortunates who found no other place of shelter.

When the boat in which the surgeon and his wife were travelling called at an East Indian port, a query came through the megaphone: "Is there a dentist aboard? If there is, will he undertake the treatment of an Indian prince in this neighborhood? Please report at the desk."

The surgeon, a bit impractical, hesitated to reply. His wife, like many women give the impetus to the man, said: "Why don't you announce yourself? You know he couldn't get a better man than you are."

Well, the doctor offered himself, and was engaged. After a few treatments, the prince was cured of a very painful and dangerous ailment of the jaw. Of course, the surgeon did not go to Shanghai. He was appointed special dentist to the Maharajah at a large salary and given a beautiful home. He immediately sent for his and his wife's parents, and it is from these very happy people that I heard this nice story.

* * *

It was during the very first days of spring of the year 1933. I pleaded as the defender of the accused in a morality case in the court of a little Saxon town where I had practised as a lawyer for more than fifteen years.

The next morning, while working at my desk, the telephone rang and a voice said to me: "Flee at once. Don't ask my name! Follow my advice, if you value your life!" I was not very shocked and did not feel inclined to follow this counsel. I was well liked by the people of the town and I could not imagine that I could meet with any serious difficulties.

My wife implored me to at least leave the apartment and go to the home of friends who lived in the same block. I did so, but someone followed me. Suddenly a number of heavily armed men appeared at the door of my friend's apartment and asked to see me. I wanted to spare my friend any unpleasantness, and at once placed myself at the disposal of the men. They escorted me to my office. Standing at my desk, in the consultation room, I asked what they wanted. I

was surrounded by eight or ten men, three in brown shirts, the other steel-helmeted and in a military uniform. They asked me to write a document in which I promised never again to set foot in the law court. Yielding to force, I agreed. I dictated the declaration to one of my secretaries in shorthand. While this was being typed I asked the men who surrounded me: "Since I have not done anything wrong, I suppose I owe this treatment solely to the fact that I am a Jew." The steel-helmeted men kept silent, being apparently embarrassed, but the Brownshirts rudely answered: "Of course. The Jews are guilty of Germany's downfall!" I replied: "I don't want to discuss this matter with you. As a matter of fact, I have helped many people during my career without questioning their religion, race or political views." The Brownshirts laughed at my words. I signed the document which my secretary now just brought in, and said: "The matter is now settled, isn't it?"

But the matter was not settled. Only the military men left my room. The Brownshirts remained and fell upon me with clubs, beating me brutally. I silently submitted to this cowardly attack.

When I was so bruised that I almost fainted, the thugs let me go.

Two days later I was over the border in the high mountains of Czechoslovakia, living with a friendly farmer's family. The physicians had declared me incapable of working for at least six weeks, and had prescribed a complete rest for me.

At first I was still dazed. Then the whole importance of what had befallen me became clear. I remember well the moment when I suddenly realized the total change I was passing through. Friends were driving me through the mountains, and I was overcome with a very strange feeling: I seemed to be uprooted, flying in the air at the mercy of the elements. All around me everything was unchanged. Trees and rocks were firmly rooted in the earth and stretching toward the sky as always; the whole world was stable and secure. My world alone had been thrown into confusion. A lightning bolt had torn me out of my life pattern, and I was being blown into a strange world. I knew that I stood on the threshold of a new life's phase, ominous, uncertain and frightening. This vision came to me in a flash, but I simultaneously felt the strength and determination to surmount even this.

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and the conclusions which he reached are correct.

Even more important, however, than this basis for decision is the general view which he took; that is to say, his opinion of what the law would be if there were no earlier and governing precedents. He described the publications concerned in the indictment as "palpably the outpourings of a fanatical and bigoted mind." He, too, however, felt that in the solution of this problem affecting the interests not of an individual but of the entire community, it was necessary to marshal the advantages and disadvantages to the community of repression of expression on the one hand, and freedom of expression on the other. His language is lucid and, we believe, of compelling force.

He says, "As it is so well pointed out in the briefs submitted by *amicus curiae*, it is wiser to bear with this sort of scandalmongering rather than to extend the criminal law so that in the future it might become an instrument of oppression. We must suffer the demagogue and the charlatan in order to make certain that we do not limit or restrain the honest commentator on public affairs."

It is difficult to cavil with Judge Wallace's philosophy as expressed in this decision. Concisely, it may be said that history proves how impossible it is to enforce a law which does not express the social point of view of a great majority in the community. We have had other examples of statutes unpopular, and therefore, ineffective—and ultimately, by reason of this unpopularity repealed. Minority groups (and derivatively the entire community) must look for protection against bigotry and hatred to the common sense and fairness of the populace, and not to the forced inculcation of a public virtue otherwise absent. Nor do we fear any widespread or ill-effects from this policy of freedom of expression. There is a sound common sense in the American public and a general wide-spread reverence for the traditions and practices of our three-hundred-year-old history which constitute an effective insurance against the labors of a small group of crackpots. Fearful persons often point to the example of Germany and the rapid ascendancy and triumph of Hitlerism and its attendant philosophy of persecution. The answer lies in the comparisons of history. The German

people never knew liberty and equality, and it proved impossible in the short-lived fifteen years of the Weimar Republic to graft upon this unhealthy tree a more healthful plant. It will be equally impossible to graft upon the stock of American tradition the poisonous growth of German philosophy.

Judge Wallace's decision is what is known as judge-made law. That is to say, it is law announced and determined by the court in the absence of a legislative statute on the subject. There is no such statute in the State of New York, and we can therefore not definitely say what would have been Judge Wallace's decision had there been a statute prohibiting the dissemination of material libelling the members of a race or religion. It is however possible in the light of other decisions to believe that his decision would have been the same, and that he would have felt compelled to declare such a statute an unconstitutional deprivation of the right of free press.

This conclusion finds support in the recent case of *New Jersey vs. Klapprott*, decided last December by the highest court of New Jersey. The Legislature of that state had enacted a statute which in substance made it criminal to utter or make any statement or declaration inciting or advocating hatred, abuse, violence or hostility against any groups of persons within that state because of race, color, religion or manner of worship. The defendant Klapprott, a well known leader of the German-American Bund, and some of his associates, were indicted for a violation of this statute. By proper procedure the matter was brought to the Appellate Court for a determination of the constitutionality of the statute. It was the court's finding as a fact that the statements made by Klapprott at a Bund meeting contained "unworthy and abusive references to the Jewish people." The court held no brief for the defendants or their opinions. The court said that these statements "are not welcome to the ear of any good citizens." The court nevertheless was compelled to find that the statute on which the indictment was based was void as being in contravention of the constitution of the State of New Jersey, and further, in violation of the guarantees of freedom of speech as contained in the Fourteenth Amendment of the

Continued from page 6

Federal Constitution.

That amendment includes the guarantee of freedom of the press as well as freedom of speech, and therefore any principle announced with respect to free speech is applicable to questions involving freedom of the press. The decision therefore may be taken as a guide to the probable decision of the court concerning any statute prohibiting similar statements in writing.

In part, the court bases its decision on technical grounds, such as a finding that the statute had an element of vagueness which is prohibited in criminal laws. Fundamentally, however, the court made its findings on the strength of a decision of the Supreme Court of the United States (*Cantwell vs. Connecticut* 310 U. S. 296), which case it considered controlling upon it. It quoted from the *Cantwell* case. The language is so significant that we quote at length here: "In the realm of religious faith and in that of political belief sharp differences arise. In both fields, the tenets of one may seem the rankest error to his neighbor. To persuade others to his own point of view, the pleader, as we know, at times resorts to exaggeration, to vilification of men who have been, or are, prominent in church or state, and even to false statement. But the people of this nation have ordained in the light of history that, in spite of the probability of excesses and abuses, these liberties are, in the long view, essential to enlightened opinion and right conduct on the part of the citizens of a democracy. The essential characteristic of these liberties is that under their shield many types of life, character, opinion and belief can develop unmolested and unobstructed. Nowhere is this shield more necessary than in our own country, for a people composed of many races and of many creeds."

It is the constant aim of the spirit of our laws that that which should be a shield must never become the sword of oppression. Temporary difficulties are a temptation to the enactment of seemingly remedial legislation. These, however, unless in themselves they are true to the spirit of our institutions, are more dangerous and more fraught with evil than the ills which they seek to cure. Eternal vigilance is still the price of liberty, and there is no easy short-cut to be found in the phrases of an ill-advised legislative pronouncement.

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